Monadology
By G.W. Leibniz

Introduction by Walter Benjamin

I first read Leibniz's monadology in a library and argued that its phenomenology is precisely that – that ideas are constellatons of monads, which exists as miniscule individuals and their unity in an inter-monadicity which is complex and forms families, or units which then organise the units in families and friendships and become Absolute.

## I. Monads and Minute Things

A monad is finally minute, and is miniscule, and is indiscernible. It is a small thing, and is windowless, and is sel-similar and is fractal. A monad is a smallest element, which is smaller than atoms, and is not Epicurean, not with a swerve, or even its physics, but is actually its monadology. It means a monad entertains a relation within itself as concrescence to the world of other monads, and is therefore a compossible world and sets of compossible worlds. It is also concrescence and synthetic to a world – it means the world as desire and belief structures each world and is then united in pre-established harmony by the principle of sufficient reason, and is that harmony. It is also a complex harmony and is then broken into individuals and isolated and then suffered it is that individual which is then bound to laws of individual life, which is why we suffer.

## II. Individual Monads and their Suffering

Individual monads detached from other monads, and independent monads, all with different aspects and distinguishable as one monad, is then the alienation of a monad, which is actually meant to be united. This then is simply why we die, the one monad cannot persist without the complex concrescence of kaleidoscopic reality.

## III. Monads and God

God then is responsible for bringing together the monads, and uniting them and releasing them and uniting further, till ever increasing circles complexly unite them in a quantity called discerned.